

Sūrah At-Takwīr (The Folding)

This Sūrah is Makki, and it has 29 verses and one sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 29

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ
 سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾
 وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا
 الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ
 نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾
 وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾
 فَلَا أُقْسِمُ بِالْخَنَسِ ﴿١٥﴾ الْجَوَارِ الْكُنَسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
 وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ
 عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ
 بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ
 بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

When the sun will be folded up, [1] and when the stars will swoop down, [2] and when the mountains will be set in motion, [3] and when the ten-months pregnant she-camels will be abandoned, [4] and when the wild beasts will be gathered together, [5] and when the seas will be flared up, [6] and when the people will be arranged in categories, [7] and when the girl-child that was buried alive will be asked, [8] for what sin she was killed, [9] and when the scrolls (of deeds) will be unrolled, [10] and when the sky will be stripped off, [11] and when the Hell will be set ablaze, [12] and when the Paradise will be brought close, [13] then everyone will know what he (or she) has put forward, [14]

So, I swear by those (stars) that recede, [15] that proceed, that withdraw from the scene, [16] and by the night when it departs, [17] and the morning when it starts breathing, [18] it (the Qur'ān) is surely the word of a noble messenger (Jibra'īl عليه السلام), [19] the one possessing power, and a high status with the Lord of the Throne, [20] the one obeyed there, trusted. [21] And your companion (Muhammad ﷺ) is not a madman. [22] And he did see him (Jibra'īl عليه السلام) on the clear horizon. [23] And he (the Prophet ﷺ) is not stingy about (the news of) the unseen. [24] Nor is it the word of an outcast satan (devil). [25] Then where are you going? [26] It is nothing else but a message of advice for all the worlds, [27] for the benefit of any one from among you who intends to go straight. [28] And you cannot intend (to do anything) unless it is so intended by Allah, the Lord of all the worlds. [29]

Commentary

إِذَا الشَّمْسُ كُوِّرَتْ (When the sun will be folded up...81:1) The word *kawwara* is derived from *Takwīr* which denotes for the sun 'to lose its light'.¹ Sayyidnā Ḥasan Baṣrī رحمه الله تعالى has attached this interpretation to it. Another sense of the word is 'to cause to fall'. Rabi' Ibn Khaitham assigns the following interpretation to this verse: The Sun will be thrown into the ocean, and as a result of its heat the entire ocean will turn into fire. The two interpretations are not contradictory. They may be reconciled thus: first, its light will be put off and then it may be thrown

(1) Another meaning of *Takwīr* is 'to fold', and the translation in the text is based on this meaning. The sense of folding the sun is that its function will come to an end, and it will lose its light. As such, it comes to mean same thing as mentioned in first interpretation. Muhammad Taqi Usmani

into the ocean. Ṣaḥīḥ of Bukhārī records from Sayyidnā Abū Huharirah رضي الله عنه that the Holy Prophet ﷺ said that on the Day of Resurrection the Sun and the Moon would be thrown into the ocean. Musnad of Bazzār has the addition that they will be thrown into Hell. Ibn Abī Ḥātim, Ibn Abid-Dunyā and Abush-Shaikh stated that on the Day of Resurrection Allah will throw the Sun, the Moon and all stars into the ocean. Then a violent wind will blow over them, as a result of which the entire ocean will turn into fire. Thus it is correct to say that the Sun and the Moon will be put into the ocean. It is likewise correct to say that they will be put into Hell, because the entire ocean at that time will have been turned into Hell. [Derived from Maḏharī and Qurtubī]

وَإِذَا النُّجُومُ انْكَدَرَتْ (and when the stars will swoop down...81:2). The word *inkadarat* is derived from *inkidār* and it denotes 'to fall'. The righteous predecessors have interpreted it thus. It signifies that all the stars from the sky will fall into the oceans as explained in the preceding verses.

وَإِذَا الْعِشَارُ عُطِّلَتْ (and when the ten-months pregnant she-camels will be abandoned...81:4). The Arabic word '*ishār*' is the plural of the word '*usharā*' and is applied to she-camels having ten months pregnancy. Such she-camels were considered by the Arabs to be a very valuable asset, because they expected her to give birth to more camels and abundant milk. As such, they used to protect her and never left her free. The verse referring to this custom of the Arabs, who were the immediate addressees, depicts the horrible scene of the Doomsday when even the most favorite wealth, like such a she-camel, will be abandoned and neglected by its owners because of the calamity they will be facing.

وَإِذَا الْبِحَارُ سُجِّرَتْ (and when the seas will be flared up...81:6). The word *sujjirat* is derived from *tasjīr* and it signifies 'to set ablaze'. Sayyidnā Ibn 'Abbās رضي الله عنه assigns this interpretation to the word in this context. Another sense of the word is 'to fill' and a third sense of the word is 'to mix or admix'. Some commentators have interpreted it in this sense. None of these interpretations is contradictory to each other. First, the salt and sweet water are admixed and the rivers are made to flow forth into the sea; then the seas will meet together and become one and having more water; then the seas will be set on fire; and then the Sun and the Moon and the stars will be thrown into the water. Then all the water will be turned into fire which will become part of Hell. [Maḏharī]

وَإِذَا النُّفُوسُ زُوِّجَتْ (and when the people will be arranged in categories...81:7). It means that the people on the Plain of Gathering will be grouped, like with like, in terms of belief and deeds. Disbelievers will be grouped together and believers will be grouped together. There are differences between the deeds and habits of believers and there are differences between the deeds and habits of disbelievers. The non-believers will be re-grouped according to their essential characteristics and the Muslims too will be re-grouped according to their essential characteristics as is reported in Baihaqī on the authority of Sayyidnā Nu'mān Ibn Bashīr رضي الله عنه that Sayyidnā 'Umar Ibn al-Khaṭṭāb رضي الله عنه said that the people doing similar deeds, good or bad, will be joined together. For example, the knowledgeable persons from among the Muslims who were serving Islamic studies will be made into one group; the people who devoted themselves for worship will be made into another group; the people performing *jihād* will be together, and the people whose main characteristic was to spend in charities will be gathered in one place. On the other hand, those who were involved in wicked activities like thieves, robbers, adulterers will also be assembled in their respective groups. Sayyidnā 'Umar رضي الله عنه based this statement on the verse of the Holy Qur'ān in which Allah says in Sūrah Al-Wāqī'ah: وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً [and you will be (divided into) three categories. (56:7) It is mentioned further in that Sūrah that out of the three categories, two will attain salvation who are named as the 'foremost' and 'people of the right' while another group, namely the 'people of the left' will be comprised of the infidels.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (and when the girl-child that was buried alive will be asked, for what sin she was killed...81:8-9) The word *mau'ūdah* is the girl-child buried alive. It was a common practice in pre-Islamic time of ignorance that people would take the birth of a girl as a matter of shame for their fathers, and therefore they would bury them alive as soon as they were born. Islam has abolished this barbaric practice completely. This verse, while depicting the scene of Resurrection, mentions that the girls who were buried alive will be questioned for what crime they were killed. Apparently, it seems that the question will be posed to the girl herself. This will give the victim an opportunity to prove her complete innocence and thus the perpetrators of this crime will be hauled up in the Divine Court of Justice, and will be duly punished for their wrongdoing.

It is also possible that the question will be posed to the killers of the girls why they committed infanticide.

Important Note

In any case, one question may arise here: The day referred to in these verses is named as the 'Day of Requital' and the 'Day of Judgement'. This name itself sows that every person, on that day, will be put to a trial where he will be asked all sorts of questions about his deeds. Why has the Holy Qur'an, at this place, singled out only the question asked about the girl that was buried alive. Carefully considered, it would appear that such a girl was the victim of the barbarism of her own parents. As such, there was no one to raise a plaint against such a brutal act, and to demand retaliation, especially when she was buried secretly with no evidence left. The verse, therefore, signifies that on the Day of Reckoning, even those criminals will be exposed and hauled up in the Divine Court of Justice against whom there was no evidence, nor was there anyone who could stand up on their behalf to demand justice. Allah knows best!

Abortion After Four Months is Tantamount to Infanticide

Ruling [1]

Burying alive infants or killing them is a major sin and a heinous brutality. Aborting a foetus after four months falls under the same category in Shari'ah, because within four months the foetus receives the soul and treated as a living human being. Likewise, if a person strikes on the stomach of a pregnant woman which causes the baby to abort, then, according to the common consent of the Muslim jurists, it would be incumbent upon him to set free a slave or pay its price in blood-wit or *diyah*. If the baby was alive at the time of aborting and then died, full *diyah* will be incumbent. Abortion before four months is also unlawful, except in cases of necessity, but compared to the first case, it is a sin of lesser degree, because it does not amount to killing of a living human being clearly.

Ruling [2]: Birth Control

Birth control, whose many forms are invented today, is also termed by the Holy Prophet ﷺ as 'hidden infanticide' in a *ḥadīth* reported by Muslim from *Judhāmah* bint Wahn رضي الله عنه. There are, however, some *ahadith* in which the Holy Prophet ﷺ is reported to have allowed '*azl* (coitus interruptus) or to have observed silence when asked about it,

which is a sign of permissibility of such an act. But it should be remembered that its permissibility is restricted to genuine needs, and that too in a way that productivity of the woman is not permanently blocked. [Maẓharī]. The present-day medical science has invented some measures that prevent pregnancy forever. The Shari'ah does not permit such measures under any circumstances. Allah knows best!

وَإِذَا السَّمَاءُ كُشِطَتْ (and when the sky will be stripped off...81:11) The word *kushiṭat* is derived from *kashṭ*, and it literally means 'to strip off' the skin of an animal. Probably, this condition will prevail at the first blowing of the Horn, which will happen in this world. The stars, the Sun and the Moon that contributed to the beauty of the sky will all lose their light and lustre and will be thrown into the ocean. The outlook of the sky will be changed. This phenomenon is termed in this verse as: 'The sky will be stripped off'. Some commentators interpret the word *kashṭ* in the sense of 'folding up'. The verse, according to them, purports to say that the sky that surrounds the upper atmosphere over our heads will be folded up.

عَلِمْتُ نَفْسٌ مَّا أَحْضَرْتُ (then everyone will know what he [or she] has put forward...81:14). It means that when Resurrection, with all the horrors mentioned above, will take place, man will realise what he has brought with him. The word 'what' here refers to his good and bad deeds, all of which will be in front of him, either in the form of the Record of Deeds that will be given in his hands or his deeds will assume a specific body shape as is understood from certain Traditions. Allah knows best!

Having described the horrors of Resurrection, and the accountability of deeds, Allah swears an oath by a few stars to confirm that the Qur'ān is the truth that has been sent down, fully protected from any interruption or distortion, and that the Prophet ﷺ who has received it is a great personality, and the angel (Jibra'īl عليه السلام) who descended with it was known to him before hand. Therefore, there can be no room for any doubt about its veracity. The verses here swear an oath by five stars which the ancient Greeks called *khamṣah mutahayyirah* or 'the five wandering stars', since they seemed to stray irregularly across the sky. At times they are seen moving from East to West, and at others, from West to East. Different reasons have been assigned to their irregular movements. The ancient Greeks hold several contradictory explanations for this. The research of modern scientists concurs with some of the ancient

philosophers, and differs from some others. The Creator alone knows the truth and reality. The scientists merely guess and conjecture which may be wrong. The Qur'ān has, therefore, not involved its readers in such a useless debate. Allah showed us what was beneficial, that is, to observe the Divine Omnipotence, His Consummate Wisdom and to repose our faith in Him.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (it [the Qur'ān] is surely the word of a noble messenger [Jibra'īl], the one possessing power and a high status with the Lord of the Throne...81:19-20). This is the subject of oath that affirms that Qur'ān is the word brought by a noble messenger. Then three qualities are attributed to this noble messenger. The first quality is that he possesses power. The second quality is that he has high status and lofty rank with Allah, and he is obeyed in the upper realm. The third quality is that he is trusted, and there is no possibility of his committing any breach of trust or tampering with the message he conveys. The word 'noble messenger' obviously refers to the angel Jibra'īl عليه السلام, because the word 'messenger' is used for angels as it is used for prophets, and all the three qualities attributed to the 'messenger' in the next verses are truly present in Jibra'īl عليه السلام. His being powerful is mentioned in Sūrah An-Najm in the following words;

عَلَّمَهُ شَدِيدُ الْقُوَى

It is taught to him by one (angel) of strong faculties.[53:5]

It is established through the *ḥadīth* of Mi'rāj that he is obeyed by other angels, because when he accompanied the Holy Prophet ﷺ to the sky and ordered the angels appointed on its doors to open them he was obeyed by them. That he is trust-worthy is too obvious to need a proof.

Some commentators, however, take the phrase 'honourable messenger' to refer to the Holy Prophet Muḥammad ﷺ and accordingly have made an attempt to take all the three qualities referring to the Holy Prophet ﷺ.

In the next verses, the Holy Qur'ān has mentioned the high status of the Holy Prophet ﷺ, and has refuted the silly objections raised against him by the infidels.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ (And your companion [Muḥammad ﷺ] is not a

madman....81:22) This is rebuttal to the foolish criticism of the enemies who said that Muḥammad ﷺ is [God forbid!] insane.

وَلَقَدْ رَأَاهُ بِالْأَفُقِ الْمُبِينِ (And he did see him [Jibra'īl عليه السلام] on the clear horizon. ...81:23) In other words, Muḥammad saw Jibra'īl عليه السلام on a clear horizon. A similar statement occurs in Sūrah An-Najm as follows:

وَهُوَ بِالْأَفُقِ الْأَعْلَى

while he was on the upper horizon....53:7)

The purpose of mentioning this is to show that the Holy Prophet ﷺ was well-acquainted with Jibra'īl عليه السلام, the angel of revelation. He had seen him in his original shape. Therefore, there can be no room for doubt in the veracity of revelation he brings to him.

Alḥamdulillah
The Commentary on
Sūrah At-Takwīr
Ends here